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# THE UNIVERSAL MEDIATION OF THE BLESSED VIRGIN

## IN THE WRITINGS OF BLESSED ALBERTUS MAGNUS

### 2. Mary's Mediation in particular.

Let us see now what is the objective reality, the exact meaning, what the intimate nature and the constituent elements of Mary's Universal Mediation.

The three elements of this mediation seem to be:

1) The Blessed Virgin's spiritual motherhood of men.
2) Her cooperation in the work of redemption.
3) Her present intercession in heaven.

These are precisely the concrete aspects proposed by Blessed Albertus.

### 1. The Spiritual Motherhood of Mary.

B. The Blessed Virg n is not only Christ's mother. She is also the mother of men. We will show then in the Blessed Doctor's own words, three things, namely:

*a*) Her spiritual maternity is a *fact*.
*b*) Its *origin* is the Incarnation of the Son of God.
*c*) Its solemn *promulgation* was made on the Cross.

*a*) **This spiritual motherhood follows logically from her title of " The Second Eve „:** " Look at our Eve, the *mother of all* the living through grace „ (1). " She is the *mother of all*** in three ways: she was the mother of one Man by generation, of all men by regeneration, and the mother of virgins by imitation „. (2) " Mary's spiritual fruitfulness was universal, because she is the *mother of all* the good „. (3)

*Of her motherly goodness* Blessed Albertus beautifully says: " Because the Blessed Virgin was singularly tender and merciful, and had therefore ' found grace with Go l' in a surpassing degree, she was deservedly made the Mother of Mercy „. (4) The Blessed Virgin does not merely *give* spiritual life; she *maintains* it continually: " The Virgin Mother still nurses Christ in many hearts after He has been born there, and unless she nursed Him so, He would perish when but newly born„. (5)

*b*) **The spiritual motherhood** of the Blessed Virgin is not metaphorical, but **real and true**. Besides Mary is not merely our mother by adoption, but by a true spiritual generation, and the spiritual order is not less real and objective than the natural order. The foundation of this generation is our inexpressible union with Christ, which makes us one body with Him, a union which began at the moment when the Word became flesh: " He rejoiced as a giant to run the way, not toward us but into us (non ad nos sed in nos). The Lord) coming down from His royal throne, shut Himself up for us in the Virgin's womb. „ (6) Whence we may properly conclude: " She begot one Son of her own flesh and blood (carnalem) and in Him gave a spiritual rebirth to all her children„. (7)

*c*) But as **this spiritual motherhood**, of its very nature, was hidden and mysterious, it **needed to be solemnly made known to the world**. This the Lord did when, from the cross, where He was accomplishing our redemption, He proclaimed the Blessed Virgin to be the mother of all the faithful: " A throne of mercy is the blessed Cross. ** There (Mercy) took pity on the robber, on John, on the Mother: on John to whom He gave such a mother, and on the whole human race „. (8) But at the foot of the cross, the Blessed Virgin not only accepted all men as her children in the person of John, but she begot all anew to the life of grace: " At the time of the passion, where the Mother of Mercy was present with the Father of Mercies in the accomplishment of the most merciful of all His works,** she became the mother of regeneration. Hence it is that there (on Calvary) she was justly named ' *Woman*'. She deserved the name because of the spiritual fruitfulness which made her the spiritual mother of the human race, and, too, because it was with the pains of childbirth that she called and regenerated us to eternal life in her Son and through her Son. Therefore, too, she changed the name of Eve not verbally merely, but in reality: " Eve brought forth all into the world, but Mary brought

(1) In Luc. 1, 34, in " Quomodo fiet istud ".
(2) Mariale (« Super Missus »), Q. CLXVI, par. penult.
(3) Mar., Q. CLXVIII.
(4) Serm. de Annunt. II, in par.; « Tertia species ». (« Pietas » and « misericordia » are interchangeable).
(5) In Luc. 11, 27; « Et ubera quae suxisti », par ult.
(6) In Luc. 1, 28. " Dominus tecum „, ad finem. (" invisceravit se nobis in visceribus Virginis », supra).
(7) Mar., Q. CLXXIX, Par. penult., ad finem: « Octavam habuit ».
(8) Serm, LIII, De Dedic. Eccle. « Secundus thronus ».

them forth for heaven: the first was a carnal mother; the second was the Mother of Mercy: the former was a principle (principium) of mortality; the latter a principle of regenation. „ (9)

### 2) Mary's Cooperation in the Redemption.

As to the part which the Blessed Virgin took in the work of our redemption, we shall bring out three points:
1) in a more general way, the *fact itself* of the cooperation;
2) her cooperation *in the Incarnation* of the Lord;
3) her role *at the foot of the Cross* where the Redemption was wrought out.

1) **The fact of Mary's cooperation** is placed by Blessed Albertus in this that **she is the second Eve**: " Hence, whatever Eve had lost by sin, Blessed Mary regained for the whole world by grace. „ (10) Hence she was " a helper in the redemption** and repaired and recalled fallen man. „ (11) She in her own way supplied and paid the price of our redemption: " This is the casket (which enclosed) the most precious treasure which she had within her, when she brought forth so great a good for the whole world. „ (12) She snatched us from the captivity of the devil: " For she not only crushed the serpent's head as regarded herself (in seipsa) but she deprived him of his booty, the human race. „ (13) Besides she contributed to the work by her own personal efforts: " Filled with the purest love for God and the neighbor, she drew God to herself by her love, and sought and obtained redemption for the neighbor. „ (14) " Whether she be wrapt in divine contemplation or engaged in some humbler action (15), all is for us, be it preferring above all the lily of her virginity, offering the Son born of her fruitfulness, or pouring forth for us all the merit of her virtue. „ (16)

All that we have seen is still quite general. **Mary's chief cooperation** in the work of the redemption was her **free consent to the Incarnation of the Word.** This cooperation was manifold. The Incarnation is virtually the redemption: " While still only conceived within the womb, He seized upon our nature and carried it off captive. „ (17) " In the very shelter afforded Him by His Mother, He wrought our salvation. „ (18) Hence Mary is justly contrasted with Eve: " Thou hast found grace, lost by Eve, so zealously sought by thee. „ (19) The Blessed Doctor asserts that it was from the Blessed Virgin that Christ received the unspeakable meekness of heart which He shows towards us: " She is called '*Woman*', not so much because of her sex as because of the best quality of her sex: it is natural for women to be overcome by tenderness of affection, and not to be hard-hearted towards anything. (20) This woman subdued her great Lord with her extraordinary tenderness; and inclined Him from His severity toward us, when, having bent Him to her will with tears of affection and devotion, she clothed Him in tender flesh, and so softened Him to tenderness that He could not wholly resist any one. And thus, where of old He was terribly severe and no one dared to touch Him, she presents Him to us now, all softened and full of tenderness. „ (21)

**The Angel's salutation was the beginning of the redemption**: " In the Angel's salutation, in the coming of the Holy Ghost (upon Mary, in her overshadowing by the Most High, salvation began to bloom, when our Savior was at hand. „ (22) " Devotion is enkindled when through the Blessed Virgin, perfect peace and reconciliation is announced to the whole human race, and when human nature, cast off by God and at enmity with the angels, is first saluted by God through an angel. „ (23)

**Mary's greatest contribution to the redemption,** however, was the **faith she placed in the angel's words** and the **consent** which she gave: " Precisely what share with our Lord had the Blessed Virgin in this work, or what did she contribute to it? (Quid sui vel de suo?) Her contribution was twofold, namely, the consent which proceeded from her humility and charity, and her undoubting faith in the truth of the angel's promises. „ (24) Mary " had such great faith that she merited by faith to conceive.** Now to believe** is to reflect and assent and to rest with entire devotion on what one has believed. In assenting, she said: ' Be it done unto me..' In reflecting she looked for the way: ' (how shall this be done?). In devotion, she sought for that which she had believed, when in prayer she drew the Word to herself. » (25) « Immediately after the Virgin's consent, the Lord entered into her. » (26) « ' Let the earth be opened and bud forth a Savior', said Isaias (45, 8). But our earth, which yielded the fruit of salvation, was not opened except inasmuch as everything in it ran to consent to the angel's message, and thus received the Lord in joy when He came as a pilgrim on the earth. „ (27) " The Blessed Virgin would never have begotten the Lord corporally, had she not first heard the Word in her heart (aure cordis concepisset) and kept It (there). „ (28) Through her faith, hope and charity and her most excellent humility, she fittingly merited to be the Mother of God. „ (29) " After God, and with God, *she was the efficient cause of our regeneration;* because she begot for us Him Who regenerated us all, and through her virtues she fittingly merited to bear Him. „ (30)

**As to the connection of the Incarnation with the cross,** Blessed Albertus writes: " The Virgin Mother bore her child. The old man Simeon bore Him too. And when He was dying the cross also bore Him. Many persons bore Him. ** But in all these various bearings of our Lord, it was the Virgin alone who gave her own blood to Him Whom she carried; and it was the cross alone which was reddened with the blood of the Crucified. Hence it is only the Virgin who bore Him, and the cross, which are honored; the Virgin, because she gave her own blood to the Son of God; and the cross, because the blood of Christ was poured out upon it. „ (31)

Manifold, too, was the Blessed Virgin's cooperation at the foot of the cross.

*a*) **The blood, which was the price of our redemption, was taken from the blood of the Virgin Mother**: " On the cross** He shed **the blood** which He had received from the Virgin. „ (32)

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(9) Mar., Q. XXIX, sec. III, par. 1. (An interpretative translation). Giving birth to Jesus without pain and without prejudice to her virginity, she was like a *star*, which is not injured by the ray which it sends forth; but giving birth to her spiritual children with great pain, she deserved to be called " *Woman* „.
(10) Serm. in Annunt. II, in par.: « Secunda virtus ».
(11) Mar., Q. CLIV.
(12) In Luc. 11 2, Beatus venter», see par: « Haec est theca ».
(13) Mar., Q. CLVIII, « Quod autem secundam ».
(14) In Luc. 10, 39, on " Illius „.
(15) Applying the much discussed verse 2 Cor. 5, 13. Cf. Father Cornely's Commentary in *Cursus Sac. Script., S. J.*
(16) In Luc. 1, 28. « Benedicta », ult. par.
(17) in Luc. 1, 31. « Concipies » in fine.
(18) In Luc. 10, 38. "Et mulier ** *illum*".
(19) In Luc. 1; 30. "Invenisti".
(20) "Mulierum est frangi mollitie pietatis, et ad nihil durum cor exhibere".

(21) In Lnc. 10, 38. " Et mulier quaedam" par 1. " Haec enim", par. 2.
(22) In Luc. 11, 27, citing Ezech. 36, 8. " Beatus venter", par. penult. in medio.
(23) Mar., Q. I, sec. II, ad finem.
(24) In Luc. 1, 28. "Dominus tecum", "Quartum vero".
(25) In Luc. 1, 45. "Beata quae credidisti".
(26) Serm. Dom. V. post Trin., par "Igitur Dominus".
(27) In Luc. 10, 38, " Et mulier" (in " excepit"),
(28) In Luc. 11, 27. "Beatus venter", par. 1.
(29) Mar., Q. CXLII, par. penult.
(30) Mar., Q. CXLVI, par. ult., in med.
(31) In Luc. 11, 27. "Beatus venter" (on " qui te portavit")
(32) In Luc. 11, 27. Ibid., par. ult.

*b*) Mary through the sorrows of her own heart, shared in the **redeeming sorrows of her Son**: « Her own soul was pierced by the sword of the redemption of sinners. » (33) « There is nothing in the objection that she did not lay down her own life for the neigbor. Quite the contrary, she gave the life of her Son and her Son Himself for the neighbor, that Son Whom she loved more than her own life. And had it been necessary she would freely have offered her own life too to a painful death. In fact, during the passion of her Son, she nailed herself in spirit to the cross with her Son; and so she offered two lives, thus giving a double proof of her love. » (34)

*c*) *But, most important of all*, **the sorrows of the Virgin were united to those of the Son** and thus received their power to save: " Orders were introduced into the Church to provide ministers for the faithful. But the most Blessed Virgin was elected to help in redemption (in salutis auxilium) and to share in the kingdom (in regni consortium); because when the ministers fled, she shared in the passion with our Lord. Hence she alone obtained power in the kingdom, who had been a helper in the struggle. " (35) And « this privilege, which is called ' *Sharing in the passion* ', has two elements: *faith* in the crucified God-man, and *personal suffering* in sympathy with the crucified (per se passionem ex compassione patientis).** The Blessed Virgin alone, at the time of the passion, had faith in and personal suffering (compassionem) with the crucified God-man, and suffering of her own in sympathy with the Sufferer. Thus she was the only person who was given the privilege of sharing in the passion (communicatio passionis); her Son wished to communicate to her the merit of His passion, so that He might give her its reward; and to make her a sharer in the bestowal of redemption (36), He willed her to share also in the pain of the passion; so that inasmuch as she had been a help in redemption through her suffering, she should become the mother of all in a new birth (per recreationem); and just as the whole world is beholden to God because of His passion, so too, it is bound to the Mistress of all because of her suffering (compassionem). " (37).

**This suffering of the Virgin,** therefore, in a subordinate way, **exhibits all the elements of the Redeemer's passion.** There is the *remote material element:* she bore the sorrow of the passion; the *proximate* material element: she was a sharer in the passion on account of her suffering with the Crucified; the *formal element on the part of the Blessed Virgin:* her offering, she offered two lives; the formal element *on the part of God:* His acceptance of her suffering as an instrument of redemption: she helped in the labor, she helped in the redemption, she was chosen to help in salvation; Christ wished to share with her the merit of His passion so as to make her share in the benefit of the redemption; her action *also was efficacious:* she saved, she found grace, she overcame the devil. *All the redeemed are bounden to the Virgin;* the whole world is under an obligation to her who is Mistress of all through her suffering; in a word, the sword of the redemption of sinners pierced her soul: she was present with the Father of Mercies during the accomplishment of the most merciful of all His works.

(33) In Luc. 2, 16, " Et invenerunt Mariam ".
(34) Mar., Q. LXI, Resp. ad QQ. XLV-XLIX, sec. II, antepenult. par. " Etiam habuit B. V. charitatem ad proximum sicut ad Deum ".
(35) Mar., Q. XLII, ult par. et responsio in Q. XLIII, sec. 2., " Solum sacramentum ordinis ". " Dignitates Ecclesiae introductae sunt in servitium et ministerium ".
(36) " To make her share in *conferring on others* the benefit of the redemption ", is the meaning indicated by the context.
(37) Mar., Q. CL, Responsio ad quaest. 148, 149, 150, par. 1.

### 3) Mary's actual intercession in heaven.

Blessed Albertus considers the mediation of the Blessed Virgin in a way similar to that of the Fathers in general as regards Christ's mediation. Hence in considering the action of Our Lady in the economy of grace, he does not dwell on the humble character of her intercession, but exhibits rather *the regal and sovereign aspect of her intervention.* Intercession, indeed, is common to Our Lady and the other saints; but hers alone is universal in its extent and unique in its efficacy, and indeed necessary in the present economy of salvation, owing to the positive will of God; the distribution of grace in fulness and abundance is in the hands of Mary alone. Thus considered, the mediation of the Blessed Virgin is absolutely universal, embracing all and each: " The Blessed Virgin is full of grace, that is, filled with individual grace; and thus every single grace passes through her hands. " (38)

### Conclusion.

**The principal elements of this mediation** are found in the sermon where *Blessed Albertus compares Mary to a fountain*: " By the fountain we understand the Virgin Mary. At a fountain the defiled are cleansed, the fevered are cooled, the thirsty are revived, and gardens are watered. Hence, *first* the Blessed Virgin, like a fountain, cleanses the defiled, since by her efficacious intercession she floods the hearts of sinners with sorrow and contrition, through which they are cleansed of the filth of their sins. Any Christian who from the bottom of his heart appeals to her will through her merits and intercession obtain pardon of his sins. Secondly, the Blessed Virgin with her sweet consolations, like a fountain, *relieves* all who suffer the fire of tribulations and adversities. *Thirdly*, the sweet Virgin, *provides heavenly waters* which refresh souls thirsting for God. Whoever wishes tears of devotion, should hasten to the Blessed Virgin, who will supply them in abundance.** *Finally*, the Blessed Virgin, like a fountain, *waters the garden of the universal Church.* ** She is that channel which in manifold ways, waters the Lord's garden of plants, that is, all the faithful who dwell in the Church. " (39)

According to these and many other texts in the Blessed Doctor's work, *the Blessed Virgin's action* in the kingdom of grace *is direct and immediate*, no matter from what angle this action be considered. And this direct intervention is *absolutely universal* in its extent, bearing no exception: which is precisely what we mean when we speak of the mediation of the Blessed Virgin. And what is more, the " *Universal Doctor* " does not belong either to the adversaries or the advocates of the doctrines of the Immaculate Conception or the Corporal Assumption of the Blessed Virgin; but where he speaks of **Mary's Universal Mediation,** he speaks of it as a matter which is perfectly clear and admitted by all; and so we may properly conclude that he regarded the doctrine as **contained in the deposit of divine revelation** and **pertaining to the universal faith** of the Catholic Church.

(38) Mar., Q. CLXIV, par. 1. " Plena est gratia omnium quantum ad numerum gratiarum, quae omnes ad numerum transeunt per ipsius manum "
(39) Serm. in Nat. B. M. V. II., par. " De secundo nota: ". " And a river ('*fluvius*' in the Vulgate; '*fons*' in B. A. 's text) went out of the place of pleasure to water paradise. " Gen. 2, 10.

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The third Lord Ffrench, an Irishman, was admitted into the Sodality at Stonyhurst. At eighty years of age, when close to death, he told his son that he had never missed reciting the Office of the Blessed Virgin Mary from the time of his reception into the Sodality. He was an excellent Catholic throughout his whole life, full of faith and piety. (The Madonna, Melbourne, 1926, p. 192).

# THE SODALITY AND THE SOCIETIES
## OF ST. FRANCIS REGIS
## AND ST. VINCENT DE PAUL.

**The Society of St. Francis Regis** was founded at Paris in 1826, by **Julius Gossin**, a royal counsellor. Born at Bar-le-Duc January 20, 1789, he was admitted Dec. 20, 1819, into the celebrated Gentlemen's Sodality of Paris (Our Lady Help of Christians). His health failing him, he made a pilgrimage to the tomb of St. John Francis Regis in January, 1824, and there vowed that if he were cured, he would devote all his energies to **stamping out concubinage**. His prayer was heard, and with the approval of the Archbishop of Paris, Mgr. de Quelen, he set about the difficult work. His success passed all expectations: during the period, 1826-1855, through the efforts of this society in Paris alone, 62,907 marriages were celebrated and 32,841 illegitimate children were duly acknowledged by their parents.

From June, 1844, until February, 1848, Julius Gossin was also the general head of the Society of St. Vincent de Paul. He died April 12, 1855.

**The Society of St. Vincent de Paul** had for its first president **Emmanuel Joseph Bailly de Surcy,** and in the opinion of many, the Society owes its origin to him. He it was who called the first conference together at Paris, in May, 1833; whether this action was taken by Bailly on his own motion, or rather through the urgent suggestions of Frederick Ozanam and his com panions, we cannot pretend to decide. Certain it is that for seven years previous, Bailly had directed some young men in works of charity. Still earlier, on April 9, 1820, he and four others entered the Sodality at Paris. He was born March 9, 1794, at Brias, in the diocese of Arras, and at the time of his entrance into the Sodality, was teaching Philosophy. He was also the head of a literary society, of which Frederick Ozanam was a member. Ozanam was not a Sodalist, the Paris Sodality having been suppressed in 1830; but from the year 1824, Ozanam's brother Alphonsus, then a medical student (afterwards, a priest, d. Nov. 26, 1888), was a very fervent member of the Paris Sodality, and without the slightest doubt must often have spoken to his brother about the works of charity carried on by the Sodalists. Another society had preceded that of St. Vincent de Paul, the founder of which was **Legris-Duval**, who had been prefect of the Sodality (1812-14). No one but Sodalists were admitted to this society, and the practice was adhered to even when Legris-Duval had given up the Prefectship of the Sodality, and was devoting himself entirely to this « *Society of Good Works* ». Alphonsus Ozanam was a member of it. Its works of charity, which were entrusted to different groups or « sections », consisted at first in *visiting hospitals, visiting jails* and giving *religious instruction* to young chimney-sweeps, but as needs became better known, other works were added, and carried on by « sections », such as those for aiding *sick workingmen, the poor ashamed to beg, prison debtors, orphans,* and helping the Society of the *Friends of Childhood, of St. Anne, of St. Joseph,* etc.

From this it is clear that the Society of St. Vincent de Paul does not owe its origin *entirely* at least to Frederick Ozanam, but that the Sodalist E. I. de Bailly was also *one* of its founders, and that it was but a new branch of the charitable organization founded by the *President of the Sodality* and carried on by *Sodalists only*. The twenty-year old Ozanam was certainly one of the first six students who composed the Society of St. Vincent de Paul.

(Cf. G. Grandmaison, « *La Congrégation* », Paris, 1890, Plon, and « *La Documentation Catholique* », Paris, 1926, La Bonne Presse, p. 578-631).

# THE LITURGICAL SECTION

What can be done in the Liturgical Section?

One might speak of the following:

1. The rise and growth of the *present interest in the liturgy*, and of the " liturgical apostolate „ as Pope Pius XI has called it.
2. *Sacrifice*, liturgy, Eucharistic devotion and worship.
3. Various *Methods of hearing Mass.*
4. *The Missal*, how to use it, its history.

*The Masses of certain feasts could be explained* briefly, by drawing on the Scripture commentators for explanation of the Introit, Tract, Offertory and Post-Communion. The appropriateness of these parts of the Mass, aswell as of the Epistle and Gospel, to the Saint of the day, is often easy to show. (See, e. g., the Mass of St. Peter Claver).

5. The *ceremonies* and *sacred utensils*, the *church* itself.

Many of these explanations can be given during the course of a Mass. But as it is quite impossible for the congregation to see many of the celebrant's actions, it will be more profitable to deliver the explanations in a Sodality or parish auditorium, while a **moving-picture of the ceremony** is being displayed. Father George A. Keith, S. J., (Missouri Province, U. S. A.) has prepared a picture of **the Mass;** and all the **Sacraments** were being filmed in France for this purpose last year.

One might also treat of:

6. *Liturgy in relation to the arts*, a subject full of varied interest.

Explanations of liturgy will, as experience shows, be very interesting both for Sodalists and non-Sodalists. Increase in *personal devotion*, and a greater esteem for the sacred ceremonies will naturally result from knowing them better. The work is certainly one form of the apostolate. *Every catechist will benefit by this knowledge.*

The practical work of the Liturgical Section may consist in the care of the church edifice and of the sacred appurtenances, the decoration of the altar, the care of the sacred vestments, marshalling of processions, proper singing, the collection of gifts.

As in many Sodalities there are sections for singing, vestments, decoration of the church, etc., it will be easy for the members to arrive at a considerable knowledge of liturgical matters.

Where the Liturgical Section has very well educated laymen or women among its members, it will be possible for them also to contribute in great part to the explanations of different rites and ceremonies through the use of **the Catholic Encyclopedia**, and kindred works.

Even where the Sodality possesses such books, it may be that several members will have occasion to use the same books at the same time. Recourse may then be had to the **public libraries**; demands made there may prove that the library already has other useful books on the subject; and in any case, such requests for Catholic books encourage public librarians to provide them. Thus the liturgical section, while pursuing its own immediate ends, can incidentally benefit the public, Catholic and non-Catholic, by helping to provide them with new sources of information.

## TWO QUESTIONS.

I.

*Were St. Aloysius and St. Stanislaus Sodalists?*

Many authors answer affirmatively. Father Lamprecht omits them from his lists. (Cf. "*Acies Ordinata*", Vol. I., p. 93, Vol. 2, pag. 3). What is the conclusion?

*Answer*: There is no documentary proof that either of these saints were Sodalists.

If they really had joined the Sodality, Sodalists could never have kept silence about such glorious facts. Certainly it is hard to understand how St. Aloysius, who was so intensely devout to the Blessed Virgin, should not have been willing to enter the Sodality of his beloved Mother, or how he could have been ignorant of the Sodality, since it was founded some years before he was born, and it was already in existence before the year 1585, in the cities where he lived or was a visitor, — for example, Perugia, Padua, Verona, Bologna, Alessandria, Turin, Genoa, Madrid, Mantua, Brescia, etc. (Mullan, "*History of the Prima Primaria*", 1917, p. 70) (1).

As for St. Stanislaus, his circumstances were very different. Among the students of noble birth in Vienna, it was only in 1573 that the Sodality of Saint Barbara (not of Our Lady) was founded. But then St. Stanislaus had been dead already for four years. Again, in Dillingen, where he stayed some months before leaving for Rome, the Sodality had not yet been erected. Hence it is almost certain that St. Stanislaus was not and scarcely could have been a Sodalist.

II.

*The passing of young men to the men's Sodality.*

In our city, the organizations for youth keep their members very long, even up to marriage. Hence one finds in them men of 25 and 30 years; in fact, they must remain so long that they become thoroughly disgusted with every organization; and so, naturally, they do not enter the Men's Sodality. What do you think of this situation?

*Answer*: Elsewhere, too, Catholic organizations suffer from the same evil. Where is the root of it? Perhaps there is fault on both sides; the young men's Sodality prides itself on having as many members as possible, and hence is ever seeking to put off as long as possible the day when its maturer members must pass to the men's organization; and the men in turn look down on their younger associates, especially on the unmarried, consider their plans as of little or no importance, and doubt the solidity of their apostolic desires. Thus the older men conceive a horror of young men's associations.

The evil can be remedied and in fact is remedied in many Sodalities, by setting a reasonable age limit for membership and insisting without fail on the young men passing to the adult organization as soon as the limit is reached. This works to the good of the young men's Sodality, since it keeps the membership of more or less the same age.

The men on their part ought to give a kind welcome to their younger companions, use them to carry out the apostolic works of the Sodality, and give them proportional representation in the Sodality council and some other offices as well.

On their part, young men will gladly pass to the Men's Sodality if the older men are evidently fervent and active; but the young men will certainly balk at joining an inactive organization. In such cases, it may be advisable to see if another Sodality for men of intermediate age could be formed.

## CHRONICLE

**St. Joseph's College Sodality, Philadelphia,** Pa., U. S. A., has six sections.

" **The Eucharistic section** aims at forming the habit of *daily* Communion, the minimum requirement being twice a week.

" During Lent, to stimulate **daily attendance at Mass,** we posted bulletins and preached the Mass, and since our weekly meetings include Mass, we alternate between the recital of the Office and use of the Missal. A great deal of enthusiasm and devotion has resulted. It seems to me the Sodality should be the first to preach Pius X's advice " Don't pray *at* Mass, *pray the Mass!*„ Dom Cabrol, O. S. B., has published a very fine Latin-English version of the Mass for this purpose.

"**Charity Section**. During November, the Sodalists gave stipends for eleven Masses for the Poor Souls. At Christmas, the boys gave a handsome sum to buy tobacco, and oranges for the Aged Poor cared for by the Little Sisters in our parish.

" **Catechetical Section**. Four College men are teaching Catechism to *public school children*, and there is a *waiting list* of those who wish to do the same.

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(1) One thing we know for certain about St. Aloysius:

In the year 1589, he preached to the Sodality in the college of Sienna. Cepari. Vita di San Luigi G., New Ed. Rome, 1926, p. 2, 9. This sermon was published: 1) By P. Alex. Pruvost, *Discours inéd, de S. Louis de G.*, Bruxelles, 1862; 2) *Gli scritti editi ed inediti dell'angelico giovane San Luigi G.*, ora per la prima volta tutti insieme pubblicati, Roma 1862, p. 29 ss; 3) *Lettere e Scritti spirituali*. Firenze, 1926, p. 156.

"**The Missions.** Our Philippine Missions benefit by mite boxes, and by the surplus left over after Sodality expenses are paid. (The dues are 5 cents a week). Books periodicals and articles of devotion are also sent there. To rouse interest in the missions and to secure vocations, posters are displayed occasionally, showing the needs of our missions and the great importance of the Society as a Missionary Order.

The Sodality invites lawyers, doctors, engineers, etc., to speak on their respective professions to High School and College students. A secular and a religious priest close this series of "**Vocational Talks**".

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**Tuticorin, India.** (Tinnevelly Dt.) The forty young men in the Sodality founded here six months ago are to begin active work with a view to attract the thousands of pagans, who live in Tuticorin.

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**Zürich, Switzerland.** *The General Consultation of Sodality Officials*, which has been already held four times (See » *Acies Ordinata* » I, 9; II, 31), reached the following determinations: 1. *Press Sections* must be founded in *all* parishes (they exist already in some parishes); *rules for the apostolate of the press* must be printed. 2. *Lectures on religion* for consultors must be established. 3. The principle of selection must be observed in admitting Sodalists; *children's Sodalities* must be founded; *spiritual retreats* are to be made, and must be promoted always and everywhere, e. g., through a Retreat Section. Discussions were held about the very great importance of the Sodality for the young. Unfortunately the consultors have not yet found a satisfactory bridge between organizations for young people and those for adults. (Others experience the same difficulty). Special exercises were proposed for consultors and a solemn congress for all Sodalists. Much good was effected through four sermons delivered in November to all the Sodality officials: the subjects were the prayer, the doctrine, the example and the sufferings of the Queen of the Apostles.

These General Consultations are held by the following Sodalities: 4 for men, 8 for young men, and 9 for young women; these Sodalities have always sent from 55 to 60 members to these four meetings.

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**Treves, Germany.** The Men's and Young Men's Sodalities of Treves on Dec. 12, 1926, celebrated the 350th anniversary of the founding of the Sodality in that city. It was on Palm Sunday, March 16,1576, that the *first Sodality* was erected for the students in the Jesuit *college*. September 9, 1608, 22 citizens who knew no Latin, founded a « *Citizens' Sodality* »; 1617 saw the erection of the *young men's Sodality*. Many of the officials and leading men of the city joined the « Citizens, Sodality »; in 1609, the members numbered 190; in 1715, they were 400; in 1765, the Sodality included more than half of all the citizens, viz., 555. This is not to be wondered at, as the City of Treves had been very devoted to the Blessed Virgin from the fourth or fifth century, and the Sodality was imbued with a good spirit and was well directed. Candidates were trained by two « Instructors »; the fervor of the Sodalists was stimulated by the work of certain « masters » or « district visitors » (in charge of certain portions of the city) who fostered union between the Director and the Sodalists, and who looked after the sick and poor among them. In 1664, there were eight districts, and with time, the work increased so much that there were two « masters » at the head of each district.

The elections and introduction into office of the prefect every year on the titular feast (September 8), was always the occasion for a great celebration accompanied by music or declamations, and sometimes with academies and plays put on by the members of the College Sodality.

Even today, many proofs still exist of the fervor and generous zeal of the Citizens' Sodality; among many quite worthy of note, is a votive altar to Our Lady, which was set up when St. Aloysius was canonized in 1726.

Hence there is no reason for surprise at the high praise conferred on the Sodality during the jubilee celebrations by the Bishop of Treves, Dr. Francis Bornewasser. One point which his Lordship emphasized very much was this: the Sodalities of Our Lady at the present day, far from having decreased in value, are of more importance than ever, and are extremely useful and necessary. Hence the Sodalists have a double duty: the first is, with the help of the Sodality, to sanctify themselves so that they can say with the Apostle « *I live, now not I; but Christ liveth in me* », (Gal. 2, 20); and the second is to penetrate all men and things with their own holy fervor. Finally, wherever God puts the Sodalist, in public, social or political life, he is always a Sodalist and remains a true son of Mary, a Christian set for imitation, an apostle.

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**Philadelphia**, Pa. The Gentlemen's Sodality has instituted lectures for Catholics and non-Catholics which are given in alternate weeks on political, social, religious and artistic matters, thus furnishing a long-desired forum where live questions of the hour can be thoroughly exhibited in the light of Catholic principles. Some of the subjects treated have been: *Labor, Capitalism, Divorce, the Inquisition*, and *Catholic Literature.*

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**Buenos Aires**, *Villa Devoto.* The **Theologians' Sodality** and the **Philosophers' Sodality** of the Seminary of Villa Devoto, joined nine other Sodalities of the city on December 8, 1925, in making a solemn vow to promote the definition of the *Assumption of the Blessed Virgin* and her *Universal Mediation.* The vow was signed and sent at once to the Holy See and to the Gentlemen's Sodality of Salvador which had suggested the vow. The Father Director took the matter of his exhortations from the rules of St. Ignatius on thinking with the Church; then he treated of chastity and its safeguards, especially the interior life, and lastly, in May, he spoke on the service of Mary according to Blessed Grignon de Montfort.

The **Charity, Catechism** and **Mission Sections** have worked well. Only philosophers are members of the

Mission Section (!). For the **Missionary Exposition** opened on the feast of St. Ignatius, " the admirable apostle and the father of innumerable apostles „, 500,000 cancelled *postage-stamps* were cleaned and arranged in packets of ten. Other objects exposed, as well as *articles of devotion* which were destined to reach the African Missions through the Sodality of St. Peter Claver, had been collected by the Section. A solemn meeting held at the time greatly roused the zeal of many seminarists for the *Association of St. Peter the Apostle*, so much recommended by the Holy Father for the upbuilding of a *native clergy* in the missions. This holy zeal was felt outside the seminary walls, because during their vacations, the members of the Sodality worked actively for the missions in all parts of the Republic. 500 dollars were contributed during the year and eight missions magazines were read.

All this good work was helped along very much by the weekly talks of the Sodality Director on various mission problems and activities and by his explanations of the Papal Encyclical of February, 1926.

**The Charity Section** required much fervor and self-denial from its members during the last three years; but Heaven blessed their efforts. Three hospitals received 93 visits from 628 Sodalists; They dealt with 7,739 patients, among whom they brought 4 adults to Baptism, righted 2 marriages, anointed 86, gave Holy Communion to 229, brought 3 adults and 8 children to their First Communion, heard 355 confessions, and distributed 11,000 articles of piety; every visit included catechetical instruction. (1)

**The Catechism Section**, every Sunday in various churches instructs about 500 children, who are attracted by different means: gifts, games, etc. From twice to four times a year, groups of these little ones make their First Communion.

**The Junior Sodality** (for the students of Rhetoric and Humanities) works in a similar way, insisting very much however on prayer and sacrifice. Its **Charity Section** devoted itself to sick children, to whom it gave 200 books, 986 articles of devotion, and much fruit and candy. The **Catechetical Section** instructed these little patients. **The Mission Section** collected 660 dollars and made a spiritual offering of many Masses heard, Communions, and other works of piety. There is also a Piety Section. (Cfr. *Seminario de Buenos Aires, Anuario* VI, 1926, pp. 57-80; 93-107).

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**Sodality Circle given right to representative in City Government.** In accordance with the political system now existing in Spain, the privilege of having one representative in the City government of Valencia. was extended to the *Students' and Merchants' Circle* of the Mens' Sodality erected at our Professed House there. (2)

The man appointed to the position, D. Jose Nunez Moreno, has been a member for many years of the "Circle „, is a lawyer of distinction, and is the father of a large family.

The Circle has been commissioned to watch books and magazines on sale in Valencia; this has enabled it to burn a large quantity of **obscene literature.** The Civil Governor of the Province of Valencia received much assistance from the " circle „ in the **anti-vice campaign.**

(1) Such an apostolate is also being carried on with success by the Sodalists of the Regional Seminary of Campano, Italy (« Cor Unum In Christo », Posilipo, Naples, 1927, p. 16). This seminary and that of Buenos Aires are under Jesuit direction).

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**Tilburg, Holland.** *The Men's Sodality* here is a model of its kind. Its Sections are as follows: 1. *Adoration of the Blessed Sacrament*; 2. *Save the Fragments!* „; 3. *Hospital Reading:* gathers small libraries for the sick, subscribes to periodicals for the patients and the nurses; 4. *Church-building Fund:* collected 100,000 gulden in six years; 5. *St. Francis Regis Section*, for straightening out marriages; 6. *The Peter Donders Burse*, collects to pay expenses of students who wish to be *foreign missionaries; 7. Diocesan Clergy Burse*, to help poor students for the home clergy; 8. « *Masses, not flowers!* », to curb extravagance of floral offerings at funerals, and secure more Masses for the departed.

(Cf. Directeurentijdschrift, 1926, p. 35).

(2) This Circle furnished the inspiration for the « *Scholastic Center* » of Valladolid (Cf. « *Acies Ordinata* », III, p. 19).

## OVER THE TELEPHONE.

**P. O. K. The city which has the largest number of Sodalities**, to the best of my knowledge, is **Vienna**, where at the end of the year 1926, there were 326 Sodalities for adults (the *lesser* part for the female sex) with 25,000 members; then there were 81 Sodalities for boys and girls with about 5,000 members. *Chicago* probably comes second to Vienna with 253 Sodalities, then *St. Louis* with 203, and next, *New York* which is said to have about 153.

**P. T. E.** Was Blessed James Sales, S. J., **the first martyr of the Sodality?** Father A. Lamprecht denies it, because *Blessed Robert Johnson, a member of the German College (Rome) Sodality*, suffered death for the Faith in England *in 1582*, whereas B. James Sales did not die until 1593. Father Lamprecht notes that B. Edmund Campion, one-time Sodality *Director* at Prague, was martyred in 1581. The statement has often been made that the first Sodalist in the strict sense of the term (as distinguished from one whose only connection with the Sodality has been that of Director), was B. James Sales, but the claims of B. Robert Johnson were evidently overlooked.

It is interesting to observe that the biographers of B. James Sales (1) have no documentary proof that he

(1) Cf. pag. 18 " *I Beati Giacomo Salés e Gugli lmo Saltamochio, d. C. d. G., Martiri dell'Eucaristia* ", etc., Roma, 1926 edited for the beatification by Father Francis M. D'Aria, S. J.

was a Sodalist, but they deduce it from the existence of a Sodality in the College of Billom during his student days there, and from the extraordinary piety, modesty and devotion to the Blessed Virgin, always manifest in him. This is confirmed by the tradition that on his return home from the college for vacations, he used to rise at four o' clock in the morning to recite the office of Our Lady. It is certain that daily recitation of that office was then required by the Billom Sodality, and about two years before B. James' admission into the College, the then Father General of the Society was informed that the Sodalists were very select (about 40 in all), very fervent, and that they observed the rules to the letter.

# SODALITIES OF OUR LADY IN PARISHES (1)

## By Father I. F. Correa (Argéntino-Chil.)

Never within the memory of man as every thinking person must admit, has an institution been founded on lines so simple and at the same time so strong, as the Catholic Church. First comes the Pope, God's Supreme Vicar on earth; next come the Bishops, each of them charged with the care of a diocese, and to enable them to accomplish their task, numerous parish priests are appointed to be the immediate directors of the faithful.

The parish priest cares for the souls of the faithful, and is commissioned to make our sacred mysteries known to them, to carry on divine worship and administer the Sacraments properly, and finally to keep a guiding hand on everything pertaining to the spiritual life from the cradle to the grave.

In our day, however the parish-priest's work should not be confined to those bounds; he should adapt himself to the times, and make himself « *all things to all men* » so as to save all for Christ; he should be strenuous and constant in trying to influence the life which surges about him, and thus make it conformable to the precepts of Christ.

This is something he will never attain, though, if he leads a solitary life, cut off from human society.

Hence he should seek helpers in town or country who will work loyally according to his plans and intentions.

Now this is the very business of the Sodality of Our Lady in parishes, namely, to form such a band of fervent souls and to create a public opinion corresponding to the Sodalists' piety,charity, and zeal for souls.

When wisely established and well directed, the Sodality through its holy methods and activities, turns men, already eminent for virtue and learning, into a wonderful help for parish priests; these men become fervent and well fitted to give an excellent example as Catholics and as apostles.

But suppose it is decided to found a Sodality in a parish, what ought to be done? My most earnest recommendation would be that the parish-priest should first find out exactly how some of his men stand with regard to piety, zeal, self-denial, intelligence, and influence. Then he should see them one by one and tell them of his intentions, and later, assemble them and talk to them all together. Finally he must strive to leave them persuaded that it is their duty to exercise the apostolate personally among their fellow-citizens, and work against irreligion and immorality.

After plans for erecting the Sodality have been made, if the Sodality is not to be erected in a church or college of the Society, recourse should be had to the Bishop, for permission to form the Sodality and apply for aggregation to the Prima-primaria.

When the Sodality is once formed, the Parish-priest must see to it that the members, especially the officers, apply themselves to the apostolate, and take care not to let the whole weight fall on the parish-priest or the Director; they must act like true Sodalists, helping each other and fostering close union among themselves.

The parish priest should devote himself wholly to his Sodality not considering it as a new burden, but rather as a band of helpers; the Sodalists' work is to amplify and perfect the activities of the parish-priest. With the help of such a Sodality, he will not lack counsel, nor will he be as it were, isolated from his parishioners, but he will be in full communication with them, and he will have vigorous colaborers; the rich and conspicuous among the Sodalists will multiply his forces and his influence, and the poorer members will widen his experience of men and things and stimulate him to self-denial.

The art of arts for him, will be to retain and exercise his authority without letting it be felt; everything must be carried on in a family spirit, with great suavity and close union between the parish-priest and his Sodalists.

The Director's first care must be that all the Sodalists become imbued with a spirit of strict observance in the discharge of their duties, and with a most ardent devotion towards the Blessed Virgin, and finally, that they prepare themselves for the apostolate.

To this end it will help very much, in all his talks, but especially in those addressed to the officers, to inform them properly of the material and moral condition of the parish, and he should let them know what is being done and what ought to be done.

When the Sodality has begun to function well and the Director has become experienced in his task, he must divide his Sodality in two parts, one for the men, and the other for young men; and it would be well even to create a separate organization for workingmen; very good results are often obtained by such a separation, as experience shows. Young men generally wish to be by themselves.

However, if the parish-priest cannot induce men to enter the Sodality, let him confine his work to boys; the parents, as daily experience proves, will never oppose the priest's plans for their children, indeed they will be glad to see their children wearing the insignia of the Sodality and given to devotion.

This will be a powerful help for the parish-priest to gain the confidence and good-will of the parents, and will gradually bring about frequent confession and Communion.

It will probably be easier for the parish-priest to found a young ladies Sodality, and he will find it eminently useful to do so; women Sodalists are a great help in works of charity, in adding to the splendor of divine worship and in carrying on activities of this sort which men perhaps (2) would hesitate to undertake.

Nevertheless the women's Sodalities should have a secondary place in the parish priest's thoughts and plans. What is more important is to gain the men, and with their help, to carry out thoroughly, as great and as solid a pastoral program as possible.

May God bless our plan and cause the Sodalities to be spread in all countries and in all parishes, and there bring forth the greatest possible fruits for the Church.

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(1) See the excellent article by Father Baron in "*Les Cahiers Notre Dame*".

(2) « *Perhaps* » was wisely inserted here. Strange as it may seem, men are to be found who have the splendor of divine worship much at heart We know a men's Sodality which stirred up a hesitating parish-priest to introduce special devotions to Mary, and to the Sacred Heart of Jesus, the Eucharistic triduum, etc.; and these men Sodalists, at their own expense and by their own labor, without any help from the women's Sodalities, decorate the church very beautifully for all of these exercises of piety. It is easy to understand the great influence such a Sodality has in a parish.

Editor: *Lawrence E. O'Keeffe, S. J.*
Superiorum permissu.

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